Indian linguistics 36. 328-338 (1975)

STRIKING SIMILARITIES IN DAKHINI HINDI AND PANJABI

D. D. SHARMA

Panjab University, Chandigarh

ABSTRACT: Dakhini Hindi of 14th to 16th centuries is compared with Panjabi and Hindi; and it is shown that Dakhini Hindi is more similar to Panjabi than to Hindi. The similarities have been noted at all levels: phonological, morphological, syntactical and semantic.

0. *Introductory*:

The purpose of this paper is (i) to point out certain striking similarities of Dakhini Hindi (D. H.) and Panjabi, which are peculiar to these languages of Indo-Aryan group and forcibly catch our attention towards them, (ii) to remove misunderstandings about certain phonological and lexical elements of Dakhini Hindi which have been referred to as incorrect and of non-Aryan origin by some scholars who have worked on D.H.,[1] (iii) to point out the necessity of a comparative study of these two languages to have a correct interpretation and to prepare critical edition of the literature of D. H. written during 15th and 16th century, (iv) to point out the importance of such a study for the reconstruction of the linguistic structure of Hindi during middle ages, (v) to point out a common heritage of these two languages, which, today, are separated by thousands of miles of distance.

Here, in this paper, by Dakhini Hindi, I mean the Hindi literature available in the writings of Urdu writers of 14th to 16th century A. D. who flourished in this period in the then princely states of Bijapur, Golkunda,

---

[1] B. R. Saksena in his 'Dakhini Hindi' (i) on P. 72 says कुछ शब्दों का अक्षर विन्यास निश्चय ही गलत है जिससे साबित होता है कि लिपिकार अथवा लेखक विदेशी भाषाओं के अच्छे विद्वान् न थे यथा पौलाद (फौलाद), नाजक (नाजुक), जिट (जिच) इत्यादि (Also cf. म.हि.लो. P. 117). In fact these words are a pointer to the phonetic tendencies of this language.

(ii) on P. 77. He has listed a number of words and phrases which according to him are of non-Aryan origin, whereas many of these words are examples of typical Panjabi such as, /ãjhu/ <hənju 'tear' / ãpəṛna/ 'to reach' /kãd/ 'wall' /ris/ 'jealousy' /dəṛimarna/ 'to keep mum' etc.

(iii) (Also see (महाराष्ट्र का हिन्दी लोक साहित्य (P. 132. f. n.) on P. 117 "सौकन" के बाद पर "सौतन" शब्द होने की सम्भावना है अर्थ की दृष्टि से यही प्रतीत होता है। व्याकरण तथा भाषा की दृष्टिसे ऐसे रूप अभद्र माने जाते हैं।

Bidar and Barar etc. and the Hindustani as spoken by the people of Hyderabad, as recorded by Qadri in his Hindustani Phonetics, and by Panjabi I mean the colloquial Punjabi spoken in various parts of Panjab (India and Pakistan).

Although on account of limitations of this paper the range of comparison of these two languages could not be as wider and detailed as I wished, yet, I feel that the few points discussed here will help in stimulating some interest among scholars for an intensive study in this direction.

1.0 *Phonological peculiarities* :

From the phonological point of view there are some such peculiar phonological elements which are not met with in standard Hindustani (which includes both Hindi and Urdu and will be referred to here after as S. H.).

1.1 *Distribution of vowels* :

From the point of distribution of vowels, too, both the languages attest a similar behaviour in the distribution of lax vowels, i. e. I, U and ə. In both, these vowels of S. H. correlates are either realized as their corresponding tense correlates or are completely elided. S. H· vocables like, / ətI / 'too much', / jyotI / 'light' / chəvI / 'glimpse', / šantI / 'peace', are attested as / ət /, / jot /, / šant /, / chəv / etc. in both the languages. In the pronunciation of educated Panjabi speakers, however, these are attested as / əti /, /joti/, / šanti / chəvi / etc. In D. H. too, the word / yədI / 'if' has been noted as / yədi /, which indicates the tendency of making a final lax vowel a tense one.

A similar tendency of not favouring a long vowel in the initial position is very much attested in both these languages. S. H. verbal stems like, √sikh- 'to learn' / √bhig –'to get wet,' √ puch –'to enquire', √māg – 'to ask for' etc., and vocables like / phuk / 'a puff of air', / miṭha / 'sweet', / phul/ 'flower', / dusra / 'second, another', / upər / 'above', / ākh / 'eye', / ag / 'fire', / dudh / 'milk', / bhukha / 'hungry', / lat / 'leg', / hath / 'hand' etc. are identically attested in both these languages, as, √sIk–, √bhIj–, √pUch–, √mÃg–, √phUk, miṭha, phUl, dUsra, Upər, əkh, əg, dUd, bhUka, lət, hət∼həth etc.

1.2 *Nasalization of vowels* :

From the point of nasalization of vowels, as well, both D. H. and Panjabi exhibit similar tendencies in similar environments. Moreover, in this respect both show similar divergences from S. H. For instance, though exceptions are there the general tendency of both these languages is not to

nasalize a short vowel, as in /phUk/ 'a puff of air, a blow' /It/ brick', /chIṭa/ 'a drop', otherwise cf. S. H. /phūk/, /iṭ/, /chīṭa/. But it is very common with long vowels, particularly in the final position, as in, /lokā/ 'people' /mũ/ 'mouth', face', /pəchĩ/ 'afterwards', /bhānā/ (D. H.) /bhẼṇā/ (P.) 'sisters', /sõ/ 'oath' /asũ/ 'I will come' /gũthi∼ghũti/ 'a ring'. Rather, it is a characteristic feature of these languages to nasalize a long vowel in this position, though its S. H. correlates do not show any trace of nasalization, as in, /tũ/ 'thou' /məhinâ/ 'month', cf. /tu/, /məhina/.

1.3 *Phonotactic nasalization* :

Another notable feature, with regard to nasality, may be pointed out, is that both these languages show a strong tendency towards the phonotactic nasalization of a vowel before a nasal consonant, (which is not so commonly attested in S. H.) as in, /gUlām/ 'slave' /nəsān/ 'sign'

1.4 *Nasality as a substitute for the elision of /h/ in the final position* :

A peculiar feature with regard to the nasality in both these languages may be said their innovation of nasality as a substitute for the elision of /h/ in the final position, after a short vowel and consequent lengthening of the original short vowel, as in, /mũ/ < mUkh∼mUh 'face, mouth', /jəgã∼jaɡã/ <jəgəh 'place'; also cf. /barā/<baɪəh 'twelve'/terã/ < terəh 'thirteen' etc. In a few cases it is attested, even in medial position, as well, as in, /bhāṇā/ (D. H.) ∼ bhẼṇa (P.) 'sisters', otherwise cf. /tha/ <əthah 'fathomless' /sla/ (P.) 'counsel' in which there is no nasalization in the absence of shortvowel.

1.5 *A nasal inglide for nasality* :

Some of the examples noted from the data of D. H. show that in a nasalized syllable peak, when followed by a plosive consonant, the nasality is often accompanied with a very short homorganic nasal inglide to the consonant, which is a very normal feature of Panjapi phonology and is hardly met in S.

D. H.	Panjabi	S. H.
/bUnd/	/bUnd/	/bũd/ 'a drop'
/sUng-/	/sUng-/	/sũgh-/ 'to smell'
/mÃṅgna/	/mÃngəṇa/	/māgna/ 'to ask for'

1.6 *Allophonic variants* :

Although Qadri has not discussed in detail all the allophonic variants of vowels, yet while discussing the variants of the vowel / o / he points out

that there is a short variant of the vowel phoneme /o/ in D. H. which, according to him is neither /o/ nor /U/, but has a middle position and may be written as [o̯]. It is always found in the middle position, e. g., [po̯ṭṭa] ' lad ', [ḍo̯ppa] ' cap ' etc. (P. 53)". In Panjabi, too, a similar variant of the vowel /o/ is attested in similar environments, i. e., in the initial syllable of a dissyllabic word or in the penultimate syllable of a poly- syllabic word when the final syllable is open or long, as in, [roṭṭi] ' loaf ', [khotta] ' ass " [bottəl] ' bottle ' [khəroṭa] ' standing '. This sort of shortening in the quantity of the syllable peak may be due to the higher accent on the syllable concerned in the patterns in question. This tendency of shortening of /o/ is also attested in the neighbouring areas of Panjabi, viz. Bangru and Kauravi spoken in Haryana and western Uttar Pradesh respectively.

1.2.0 *Consonant system* :

The number of consonant phonemes is almost the same in both the languages, although phonetically, and now phonemically, too, Panjabi has developed tones for the MIA voiced aspirates. In both palatal cansonants tend to be affricates, particularly in the intitial position.

1.2.1 *Phonotactic behaviour of aspiration* :

The most notable peculiarity of the phonotactic behaviour of aspiration may be called the phenomenon of transfer of aspiration in which the aspiration, i.e., /h/, occurring in a non-initial position shows various types of transfer in various environments :

(i) In tends to be shifted to the initial consonant, if it is a sonorant one, consequently making it an aspirated counterpart of the same as in, /bhɔt/< bəhUt ' much , many ', / bhãn / (D. H.), / bhẼn̤ / (P.) < bəhən ' sister ', < nhEr <nəhər ' canal ' /nhana/ nəhana ' to take bath ' etc.

It is, however stronger in D. H. than in Panjabi, in which there is no transfer if the initial consonant is a voiceless one; but of. D. H. /phəttər/ <pətthər 'stone', /phəṅkuṛi/ < pəṅkhuṛi ' patal', /khənda/ < kəndha 'shouldder' etc.

1.2.1.1 *De-aspiration* :

With regard to the aspirated consononts another notable feature of D. H. and Panjabi may be said de-aspiration of aspirated consonants in the medial and the final position. In Panjabi it is, however, associated with tones; but no such a feature is attested in D. H. ; e. g., /mUje/ < mUjhe

'to me' / əbi/ < əbhi 'just now', /Idər/ < Idhər/ 'this way',
/ bUddu/ < bUddhu 'dunce', /pəṛna/ < pəṛhna 'to read',
/ sIkna/ < sikhna 'to learn', /dud/ < dudh 'milk'
/bhik/ < bhikh 'alms', /cUb-/ < čUbh 'to prick',
/sUd bUd/ < sUdh bUdh 'sense'.

The notable difference between the two is that the tendency of de-aspirating, even the voiceless aspirates, is stronger in D. H., as in, /kUc/ < kUch 'something', / pəctana/ < pəchtana 'to repent', /pərəkna < pərəkhna examine.'

1.2.1.2 *Elision of aspiration* :

From the point of aspiration another notable feature of these languages is the treatment of a medial /h/, when it is preceded by the vowel /ə/ and is followed by a consonant.

(i) It is completly elided if the initial consonant is not a sonorant. In this case its effect is noticeable on the preceding vowel /ə/ : as in, /PEla/<pəhla 'first', /ṭhEr/<ṭhəhər 'wait', /sEna/ < səhna 'to bear'.

1.2.1.3 *Elision of /h/ in the final position* :

Similarly, a word final /h/ also tends to be elided in both these languages, as in, /ətha/ < əthan 'fathomless'. /səla/ < səlah 'counsel' /tha/ < thah 'measurement of depth.'

The nasalizing effect of the elision of a final /h/ is also equally attested in both these languages. (cf. 1.4.)

1.2.2 *Sensitiveness th nasality* :

In both these languages it has been noticed that a voiced dental or bilabial plosive when immediately preceded by homorganic nasal consonant, becomes so susceptible to the influence of nasality that it loses its plosive element and is assimilated with the nasal consonant, as in,

/gUmməj/ < gUmbəj 'tomb,
/canni/ < candəni 'moonlight', /banna/ (D. H.), ~
/bənnəṇa/ (p.) < *bā̃dhna* 'to tie' /gUnna/(D. H.) ~
/gUnnəṇa/ < *gū̃dhna* 'to weave'.

1.2.3 *Componential restrictions to the occurrence of /n/* :

Although retroflection of /n/ in the intervocalic and final position is a characteristic feature of Panjabi, yet its occurrence within a word is not permissible if it is preceded or followed by a continuant. How far this phonological restriction was current in D. H. is not very easy to tell, because

of its Urdu script in which there did not exist a graphemic difference between a dental and retroflex nasal. But literary evidences of later period, indicate that this feature of Panjabi did exist in D. H. as well. According to M. H. Khan (1968) there was at least one writer who, even in Urdu script, kept the graphemic distinction between these two nasals. Examples quoted by him confirm that in the final position the dental nasal /n/ was pronounced as /ṇ/, as in, /kɔ ṇ/ ' who ' /jaṇ/ ' to go' /Ucaṇ/ ' to lift' / ʌ̃ ngəṇ/ ' courtyard'. This statement can further be corroborated from the writings of the writers of Maharashtra who employed Devanagari script for their compositions. In these the distinction between these two nasals has fully been maintained, as in, /jane narayən so prani manu/; but /tyaki kɔṇ bəṛai /khIn ek bEthəṇ pavət.../ (Tukaram); ' also /pəṇghəṭ/ ' place of water' /thIkaṇa / ' destination'.

That original /ṇ/ was realized as /n/ after a continuant may be attested by following examples from D. H. /sərən/ ' shelter', /cərən/ ' feet', /pUn/ ' virtuous deed' /dərpən/ ' mirror' etc.

1.2.4 *Elision of final /y/* :

Both D. H. and Panjabi attest a definite tendency of eliding an original /y/, occurring in the word final position, as in, /nIt/ <nItya ' always' /pUn/ <pUnya ' virtuous deed'. From the point of distribution, too, the semi-vowel /y/ does not occur in the final position in anyone of these languages.

1.3.0 *Syllabic structure* :

From the point of syllabic structure the most notable peculiarities of these languages are :-

1.3.1 (i) Reduction of quantity of the intial syllable when the second lablesylis long, as in, /ədhar/< /adhar/ / ' base '

/əkas/ </akas/ ' sky', /əsman/ </asman/ ' sky', /ənənd/ </anənd/ ' joy',

/əhIsta/ </ahIsta/ ' slowly' /rəsta/ </rasta/ ' path'.,

/bIcari/</becari/ ' the poor lady' /sIkna/ </sikhna/ ' to learn ' etc.

1.3.2. (ii) Elision of initial syllable peak / ə / of a corresponding S. H. vocable, if it is not preceded by any consonantal onset margin and is followed by a long syllable, as in, /ram/< /aram/ ' rest ', /ghuṭi/ (D.H) ~ /guṭhi/ (P.)</ʌ̃gūṭhi/ ' a ring ', /waz/ (P.) /avaz/ ' sound '.

1.3.3. (iii) Elision of initial syllable peak, if the onset margin of the second syllable is a semi-consonant and is followed by a long vowel, as in, /byan/ < /bəyan/ ' statement ', /jŬani / < / jəvani / ' youth ', /svere/ (P.) < / səvere/ ' in the morning '.

In the matters of *svarabhakti* and prothetic vowels too, their phonological tendencies are similarly attested, as in, /rətən/ < /rətn/ ' a gem ' /səməndər/ < /səmUdr/ ' sea ', /əstUt/ < /stUtI/ ' prayer ', /Istri/ < stri/ ' woman '.

2.0. *Morphological similarities* :

2.1. *Verbal stems and other vocables :*

There are a number of verbal stems and other vocables of D. H. which are unknown to Hindi regions; but are peculiarly current in Panjabi. To mention a few of them are – √ dIs – ' to see ', √nəs – ' to go away ', √ ÃpəṛÃ – ' to reach, ' √akh – to tell '; √sUṭ– ' to throw ' √nhat – (P. nəṭh) ' to run ' √rUs – 'to get angry ' √iod – ' to need ' √sər – 'to serve the purpose ' etc. There are many other verbal roots in D. H. which, though partially converge with S. H., yet are phonetically and structurally, nearer to Panjabi, e. g., √kəṭ – ' to cut ', √lya – 'to bring ', √mÃng – ' to ask for ', otherwise cf S. H. √kaṭ –, √ la–, √mãg. etc. The verbal stems √la – and √ pa– of D. H. and Panjabi though homophonous with S. H. stems, yet are semantically differant from these. Here stem √la –means ' to apply something' and √pa - means ' to put on ' which is denoted by stems like √ ləg – and √pəhən – in S. H.

From the point of vocables the following are very striking :–

/saukən/ ' co-wife ', /loḍ/ ' necessity ', /khu/ ' a well ', /hor/ ' and ', /dUja/ ' second ', / sõ/ ' oath ', / je∼jekər/ ' if ', /gəlbat/ ' talk ', /nəh/ 'nail', /ris/ ' jealousy ', not ' anger ' /kãd/∼/kənd/ ' wall ' etc.

Many numeral forms of D. H. show also identity with many such forms current in Western Panjabi, e.g., /babis/ (D.H.) : /bavi : / (W.P.) ' twenty two ', /cəlalis/ (D.H.) /cUlali;/ (P.) ' forty four ' / barā/ ' twelve' /ɔolā/ ' sixteen ' etc.

Besides this, there are certain pronominal forms in D.H. which, though current in S.H. yet morphologically show a close affinity with Panjabi forms, e.g. /tū/ ' thou ' / tẼ / ' thou ' /Unōka/ (D.H.) / Unāda / (P.) ' of them '. /jInnāne/ (D.H.) /jInāne/ ' by those ' /mẽ ape/ ' I myself ' etc. cf. S.H. /tu/, /Unka/, /jInhõne/ /əpneap/ etc.

Similarly, certain adverbial forms of D. H. also show striking similarities with Panjabi, e.g., /əge/ ' ahead ', /pəchi/ ' afterwards ', /jəd/ 'when ' / təle∼fhəle/ ' under ' / kədhī/ ' sometimes' etc.

2.2. *Infectional peculiarities*:

2.2.1 *Nominal inflection*:

From the point of nominal inflection the most notable peculiarity of D.H. and Panjabi Morphology is the use of –ā as direct plural marker, irrespective of the ending of the stem concerned, as in, /batā/ 'talk', /ɔrtā/ 'women', /kItabā/ 'books' /lokā/ 'people', /kamā/ 'works' /śərabā/ 'wines' /sErā/ 'walks' /bəɪfā/ 'snows' etc. But in S. H. the direct plural marker in these cases is either $-\tilde{e}$, or zero. It is $-\tilde{e}$, in the first three examples, but zero in the rest of examples. Similarly, direct plural forms with *–ən* also is attested in old Panjabi, as in, /səbhnanō/ 'to all' /səbhnada/ 'of all' (Goshat Guru MihIrbanu).

Similar is the case with masculine oblique plurul markers. In S. H. it is $-\tilde{o}$ irrespective of the stem ending, as in, /tarõ/ < /tara/ 'star' /babUō < /babu/ 'clerk' /lərkõ/ < lərka/ 'boy'. But D. H. and Panjabi show a definite departure from this, as in these it is- ā with consonant ending stems and-Iā with -a ending stems, as in, /batā/, /ɔrtā/, but /tarIā/, < /tara/ 'star' /mUḍlā/ < /mUnḍa/ 'boy'. In D. H. however, obl. pl. forms have been recorded as /taryā/, /bəcyā/ etc. which, phonetically, seems to be more correct preservation of the actual pronunciation.

2.2.2 *Adjectival flection* :

From among modern Indo - Aryan languages, perhaps Panjabi is the only language in which inflection of an adjective for fem. pl. has survived. But this peculiarity of Panjabi is also attested in D. H. of early period, as in /ɔrtā bIcarIā bhɔt bheIIā hẼ/ 'the poor ladies are very gentle'. / EsIyā cād jEsIyā sughəṛ səhelIyā / 'such moon like beautiful friends.' This flection is attested even in pronominal and participal attributes, as in, /UskIyā əkhIyā/ (D. H.) /UsdIā əkhā/ 'her eyes', /terIyā batā/ 'your talks' /chIpIyā batā/ 'secret talks', /məngIyā cijā/ 'borrowed things'

2.3 *Conjugational peculiarities* :

From the point of conjugation, the most striking feature of D. H. and Panjabi may be said to be their morphological similarities in the past tense, i. e., use of –ya∼Ia as a past formative in consonant ending stems as in, /kəṭya/ 'cut', /lIkhyā/ 'wrote', /sUṭya/ 'threw', /m Ʌ̃ gya/ 'asked for', /kəḍya/ 'brought out', /nəsya/ 'went away', /jəmya/ 'was born', /cəlya/ 'went'. This tendency is however, attested in Bangru and Western Hindi dialects as well, but not in S. H.

It seem that D. H. has more faithfully recorded the actual pronuncia-

tion of these forms than Panjabi in which they are written as /kəṭIa/, lIkhIa etc., although phonetically these too, are realized as /kəṭya/ etc.

Even non-regular past tense formations, too, show a striking identity in these languages as in, /kita/ ' did ' < √kər – not * kərIya ~ kəra:, /diṭha/ ' saw ' (Old P.), /sUta/ ' slept ', /mUya~moya/ ' died, dead'.

2.4 *Imperative formative* :

S. H. shows a departure from the normal structure of imperative mood, particularly in second person plural number, by dropping the stem vowel in-e-ending stems, as in, /do/ <de 'to give' /lo/ < le ' to take'; otherwise cf. /pio/ ' drink, /khao/ ' eat,' /kəro/ ' do' etc. But this stem vowel is peculiarly maintained both in D. H. and Panjabi, thus these attest /deo/ ' give', /leo/ ' take' as in other normal imperative forms.

2.5 *Synthetic formations* :

An equally peculiar morphophonemic feature noticeable in these languages is their past passive participial forms, as in, /moya ~mUya / 'dead', /məṅgya/ ' borrowed', etc. In this construction they basically differ from S. H., in which these have become analytical (cf. / mərahUa/, /māgahUa/) whereas in D. H. and Panjabi they are synthetic. Similarly in the continuative aspect as well, both attest synthetic forms which is not attested in S. H. forms, as in, /rotyā kũ/ (D. H.) /rondIā nũ/ 'to those who are weeping' (f. pl.), cf. S. H. /roti hUIyõ ko/

2.6 *Flection for plural number in feminine gender* :

Another striking feature of the conjugational system of these languages is the feminine plural marker – ā, which has a zero allomorph in S. H. e.g. /kərtyā /< √kər ' to do', /janīākũ /< √jan ' to know' otherwise cf. S. H. /kərti ho/ ' she does' /kərti hẼ/ ' they do'.

In these forms the emergence of the glidal sound /y/, seems to be an accentual phenomenon. In Panjabi graphemics these are still presented as-Iā, as in /kərdiā/ jondiā/ etc.

2.7 *Futurative markers* :

From the point of conjugation, occurrence of-s, as a future marker is very peculiar to old D. H. and Western Panjabi. It has a complete conjugation in all the numbers and persons, as in, / hosi/ ' will be', /asi/ 'will come' /hoysən/ ' (they) will be', /jase/ ' thou will go' /səksi/ ' will be able' /kərsũ/ ' I will do', /asũ/ ' I will come' etc.

Although like modern D. H. modern Panjabi also has given up the use of these forms, yet these are very much alive in colloquial dialects of Western

Panjabi, particularly in Multani...These forms were, however, current in literary old Panjabi, as in, /lagəsi/ 'will touch' (of. Goshat Guru Mihirbanu.)

2.8 *Infinitive formative* :

Moreover, the infinitive marker -*Una* for vowel ending stems also may be called a parallel characteristic of these languages as in, /llyaUna/ 'to bring' /aUna/ ' to come' /jiUna/ 'to live' etc. In D. H., however, this-*Una* is attested as -*vəna*, which is only a phonetic realization of-*Una*.

2.9 *Absence of flection in compound verbs* :

In S. H. in a compound verb the principal verb shows a flection in its infinitive marker i. e., the infinitive marker-*na* is inflected into-*ne* for all numbers, persons, and genders, as in /jane ləga/ 'started going'<*jana* 'to go', but no such flection is attested either in D. H. or in Panjabi. In both the -*a*- of the infinitive marker -*na* is elided, as in /an ləga/ 'started' /pUchən ləgya/ 'asked'.

3.0 *Syntactical peculiarities* :

The syntactical structure of these languages, too, shows certain peculiarities which are not met with in S. H. The most notable of these are:- (i) absence of agentive marker -*ne* before transitive verbs in the past tense, which is a characteristic peculiarity of all the dialects of Hindi and (ii) absence of post-positional markers in oblique cases, as in, /mE kəha/ 'I said' /Unõ sat/ (D. H.) /Unā nal/ (P.) 'with them' /bəcyā pas/ 'near the children' /chupane khatər/ 'in order to conceal.' This is very common in modern Panjabi, as in, /sərkar virud/ ' against the government', /Unāləi/ 'for them' /yojəna heṭh/ ' under the scheme'. This tendency of Panjabi is attested in old Panjabi as well as in /gUrU ̣saheb upər/ 'on the revered guru' (Goshat Guru Mihirbanu), otherwise cf. S. H. /sərkarke vIruddhə/ /Unke lIe/ /yojəna ke ədhin/, /gUru sahəb ke upər/.

4.0 *Conclusion* :

It may be presumed from the above data that these two languages had a common contact at the point of their departure.

That both inherited many phonological and morphological tendencies of the parent language and still maintain it in some form or the other, which may be helpful in determining the linguistic tendencies of the language, which was a common source to these languages in the past.

The parallel Panjabi forms found in D. H. suggest that these were brought down to the Decean before S. H. was standardized. The old Hindi forms which have disappeared from the standard Hindi or Urdu, but have survived in Dakhini Hindi can be very useful for the reconstruction of the history of Hindi language.

That knowledge of Panjabi is essential to understand the linguistic structure of D. H. and to interpret or edit the text of it correctly and authentically.

REFERENCES

Diwakar, K. G. Hindi Sahitya Bhandar, Lucknow. 2020V.

Goshat Guru Mihirbanu. (Mss.) Panjab University.

Khan, M. H.1968. Bharatiya Sahitya, Vol. 13, No. 1-2, K. M. Hindi Instt., Agra.

Qadri, M. 1930. M. Hindustani Phonetics, Peris.

Saksena, B. R. Dakhini Hindi.

Sharma, D. D. 1972. Syllabic Structure of Hindi and Panjabi, Panjab University, Chandigarh.